EASE FOR a diseased man.

PVBLISHED FOR THE instruction of those which are visited with sickness of body; especially those which being infected with the contagious pestilence are debarred from the publike ministery of the word, and the comfortable societie of their brethren. By M. M.

Micah 7.

v.7. *I will looke vnto the Lord: I will waite for God my Saviour: my God will heare me.*

v.8. *Reioyce not against me, O my enemie: though I fall, I shall arise, &c.*

v.9. *I will beare the wrath of the Lord, because I haue sinned against him, &c.*

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MVSEVM
BRITAN
NICVM

AN EASE FOR A DISEASED man.

THat a Man may thankefully receiue, patiently beare, and ioyfully ouerpasse the crosse of sicknes: it is profitable for him to meditate principally (among others) of these poynts following.

1 *Who is the author and sender of sickneſſe.*

The Scriptures do teach vs, that all sickneſſe of body proceedeth from God, as appeareth by these places: In *Deut.28.v.21, 22. The Lord shall make pestilence to cleaue vnto thee, vntil he hath consumed thee from the land whether thou goest to possesse it. The Lord shall smitt thee with a consumption, and with a Feuer, and with a burning Ague, and with fervent heate.* And in 1 Sam.5. 9. *The hand of the Lord was against the Citie with a very great destruction: and he smot the men of the Citie both small and great, and they had Emerods in their secret parts.*

In that God is the author of sick[illegible] may learne these Lesson[illegible]

1 We must not ascribe our sickneſſe to chaunce or fortune: for it is of the will of God.

2 Looke not too much to the meanes of thy sicknes: as to cold, surfeting, infected houſes, &c. But to lift vp thine eyes to Heaven, remembring that the Lord hath ſent it.

Rom. 9. 19. 3 Storme not against ſicknes with murmuring or impatience; for thou canſt not reſiſt it: the Lord hath ſent it: and who hath reſiſted his will.

4 In Sickneſſe ſeeke to the Lord for remedie; for he ſent it, and he muſt take it away: So it is written. Hoſ. 6. 1. *Come and let vs returne to the Lord, for he hath ſpoyled, and he will heale vs: he hath wounded vs, and he will bind vs vp.*

Hoſe. 6. 1.

1 We muſt be carefull therefore that wee ſeeke not for health by vnlawfull meanes,

2 King. 1. 3. 1. as by Witchcraft, Coniuring, Charming &c. For *Ahaziah* is rebuked, for that in his Sicknes he ſent to aske counſayle concerning his recovery of *Baal-zebub* the God of *Ekron*.

2 We muſt not depend too much vpon

2. Chro. 16 12 the lawfull meanes: as vpon the Phyſition &c. For this was noted for a ſinne in King *Aſa*, that being diſeaſed in his feete, he ſought not the Lord in his diſeaſe, but to

the

the Physitions: that is, the Physitions only.

2 *what prouoketh God to smite man with Sickneſſe.*

The Scripture doe teach vs, that the ſin of man, is commonly the cauſe why hee is ſmitten with ſicknes. as in Levit. 26. v. 14. 15.16. *If yee will not obey me, nor doe all the commaundements, &c. Then will I alſo do this vnto you: I will appoynt ouer you fearefulneſſe, (or a haſty plague) a conſumption, and the burning Ague, to conſume the eyes, and to make the heart heauy.* Leuit. 26 14. 15. 16. 2. Sam. 24. 15.

Dauids miſtruſt in numbring the people, was ſcourged with a plague of 70000. men, within three dayes.

We haue among the reſt theſe particular ſinnes ſet downe, as the cauſes of this deuouring plague of peſtilence:

The firſt ſinne is, *The neglect of Gods ſeruice*: *Moſes* & *Aaron* deſires *Pharaohs* leaue to goe and ſacrifice to the Lord in the deſert, leaſt for want thereof he bring vpon them the Peſtilence. Exod 5.3.

Secondly, *The abuſe of the Sacraments.* For this cauſe (ſaith *Paul*) that is, *for abuſing the Lords Supper*, (as is before in that 1. Cor. 11. Chapter, 30. ver.) *many are weake and ſicke among you, and many ſleepe.* 1. Cor 11. 30.

Thirdly, *Diſobedience to Gouernours.* As Numbers 16. 49. verſe. The *Iſraelites* for Nomb. 16 49.

rebelling againſt *Moſes* and *Aaron*, dyed of the plague fourteene thouſand and ſeven hundren men.

Fourthly, Their *Murmuring againſt God*. So *Moſes* ſaith, Numb. 13.3. *The Iſraelites murmured againſt God*, becauſe he led them no ſooner into the land of *Canaan*, and becauſe the land was no better, therefore the Lord threatned to ſmit them with the Peſtilence, and to deſtroy them.

And no doubt theſe ſinnes and offences principally are among others the moſt ſenſible and apparant cauſes of the plague among vs. As 1. *The contempt of the hearing of the word.* 2 *The neglect of the communication of the Sacrament.* 3 *Our vnrulineſſe, and diſobedience to Magiſtrats.* 4 *Our murmuring againſt God in the very time of the iudgement.*

In that ſinne is commonly the cauſe of Sickneſſe, learne theſe Leſſons.

Firſt, looke not too much on the meanes whereby, or the manner how thou art afflicted: but looke eſpecially to thy ſinne, as the principall cauſe of it. We ſay commonly, I tooke my ſickneſſe by ſuch a iourney, by ſuch a ſurfeit, in ſuch an infected houſe, &c. True, thoſe were the outward meanes; But it was thy ſinne within

thee which provoked God to offer those meanes to thee, and to make them stronge and effectuall to afflict thee.

Secondly, When thou art visited with sickneſſe, enter into examination of thine owne heart, what sinnes doe principally raigne in thee, & do provoke God to smite thee in that manner.

Thirdly, by fasting & prayer and repentance, turne to the Lord thy God, that hee may in mercy forgiue thy sinne, and consequently take away thy affliction.

Fourthly, Learne thereby to loath and avoyde sinne, which so incenseth God, and afflicteth thee.

But note by the way and consider, first, that sinne is not alwayes the cause of the crosse, as may appeare by the answere of Christ to his Disciples, cōcerning the man that was borne blinde.

Secondly, those which are afflicted, are not alwayes greater sinners then others, as appeareth by the answer of Christ to those which shewed him of the *Galileans*, whose blood *Pilate* had mingled with their owne Sacrifices. Ioh. 9. 2. 3. Luke 13. 1, 2.

Therefore when thou seest thy neighbour afflicted, neither iudge him rashly to be worse than thy selfe: nor excuse thy selfe presumptuously to be better,

righteous than he.

3 *To what end God ſmiteth man with ſickneſſe.*

God which is infinitely good, ſeeketh nothing in afflicting his childrē, but their good: as namely, hee doth viſite vs with ſickneſſe for theſe cauſes.

First, to drawe vs to repentance and a-
1. Cor. 11. 32. mendment of life: leaſt our ſinne be our deſtruction; as the Apoſtle *Paul* ſaith: 1. Cor. 11. 32. *When we are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.*

Secondly, The Lord ſmiteth man, to
Pſalm. 107. 12. humble the pride of our hearts, by the feeling of our owne frayltie & miſery: *when he humbled their hearts* (ſaith *Dauid*) Pſal. 107. 12. *with heauineſſe, they fell downe, and there was no helper.*

Thirdly, The Lord doth ſmite vs, to trie
Pſal. 2. 18. and examine vs, whether we will ſtand as faſt to God in the time of adverſitie, as we ſeemed and promiſed to ſtand to him in the time of proſperitie.

Chriſt when he ſuffered, as Pſal. 22. 17,
Pſal. 30. 6. 7. 18. verſ. is ſaid to be tempted, that is, tryed and prooved in affliction, as gold is tryed in the furnace.

Fourthly, God ſmites vs, becauſe wee

should shake off from vs all carnall securitie: for prosperitie maketh vs careless and negligent in the worship and service of God, yea, even to forget God. Therefore the Prophet *David*, in psalme 30. 6. 7. *In my prosperitie I said, I shall neuer be moued, for thou Lord of thy goodnes hadst made my mountaine to stand strong, but thou diddest hid thy face, and I was troubled.*

Therefore this must teach vs, to apply our sicknesse vnto the right end. Not the more the hand of God is vpō vs, the more to harden our hearts (as *Pharaoh* did in *Ægypt.*) But our visitation must make vs better: namely, it must make vs more penitent for our sinnes, more humble in heart, more stedfast in faith, and more watchfull over our owne soules, least that if we profit not by so effectuall meanes, our sicknes shall be vnto vs but the beginings of far greater iudgments. As the Lord threatneth in *Leuit.* 26. That if this iudgment of pestilence will not breake in peeces thy hard and stony heart, the Lord I say hath pronounced in the said 26. of *Leuit.* saying verse 18. *And if ye will not for these things obey me, then will I punish you seuen times more, according to your sinnes. &c.* and so forwards throughout the chapter, and thou shalt there finde, that God will not onely bring vpon

vpon them all the plagues of *Egypt*, that if those *Egyptian* plagues would not reforme them, but that they would still be a people rebellious, then the Lord will set his face against them, *and I will punish you seuen times more according to your sinnes. &c.* And thus the Lord foure seuerall times in that chapter, repeteth the plagues that hee will send, therefore let vs make a right vse of this plague of pestilence, that the Lords hand may be stayed, and our land healed.

Fourthly, How a man may gather comfort to himselfe in Sickneſſe.

First, let the sicke man consider that his visitation is sent of God; who is rich in mercy, and abundant in goodnesse and truth, and loueth him in Christ.

Eph. 2. 4. Exod. 34 6 Heb. 12. 7. 1 Cor. 10. 13.

From thence he may gather, first that God correcteth him of loue as a Father, and punisheth him not as a Iudge.

Secondly, God will lay no more vpon him, then he will make him able to beare.

Thirdly, God will giue an issue to the temptation in due time as shall be best for him.

Let the sicke man consider, how little his paine is in respect of that which others indured. Doth thy head ake, or thy heart pant, or thy foote or belly greiue thee? Is

one member distressed, yet is not thy case like *Iobs*: all his members were afflicted at once. he was smitten with boyles, from the soale of his foote vnto his crowne. Is thy whole body afflicted? Yet is not thy case like *Dauids*, when being distressed in soule he cryed out, saying: *My heart trembleth within me, and the terrors of death are come vpon me. Feare and trembling are come vpon me, and an horrible feare hath couered me.* Is thy soule distressed? Yet is not thy affliction like those which lye yelling in Hell, in fyre vnquenchable, weeping, and wayling and gnashing their teeth; and haue not so much as a dropp of cold water to coole their tongues.

Iob. 2. 7
Psal. 55. 4.
Math. 13. 50.
Luk 16. 24

Then thinke thus with thy selfe: Is one member greiued? God could smite all. Am I heart sicke? God could inlarge my heart, and there with all my payne seven fold more. Am I distressed in soule? God could giue me over into desperation. Am I distressed both in body and soule? God could throw both body and soule into hellfire. Thus mayst thou gather comfort in thy greatest payne, by considering how much lesse thy payne is, then God is able to inflict.

Luke 12. 5.

Let the sicke man consider, how much lesse his paine is then he deserued

gone out of the way: saith *Dauid*, Psalme 14. 3. *And in many things we offend all.* Iam. 2. 3. Now the *reward of sinne is death*: (Rom. 6. 23.) that is, the curse of God, hell fire, vtter confusion both of body and soule. The damned in Hell would gladly suffer the pangs of death for ever, that they might be eased of their torments but for a while. Thus mayest thou gather comfort to thy selfe, considering how sparingly the Lord scourgeth thee, when as for thy desert he might vtterly confound thee.

Iam. 2. 3. Rom. 6. 23. Deut. 27. 26.

4 Also let the sicke man consider, that the best Saincts of God haue ben subiect to the like distresse, and haue beene visited with the like crosse of sickenesse.

Iacob wrestled with God, and prevailed with men, yet subiect to sickenesse. *Iob* an vpright man and a iust, yet was he smitten with vlcers, from the head to the foote.

Gen. 48. 1. Iob 27.

Elizeus an holy Propher, the spirit of *Elias* was double vpon him, yet he sickned and dyed. *Hezekiah*, an holy King, there arose none like him, either before or after him, yet was he sicke to the death. *Iesus* loved *Lazerus*, yet he sickned & dyed of it.

2 King. 13 14 2 King 10. 2. Ioh. 11. 15

Of this meditation, the sicke man may gather this comfort. Surely, notwithstanding my sicknes, my part shall be among the holy Patriarckes, Prophets, and Saincts

of God, beloved of Iesus Christ, for thus were they visited and afflicted. Yea, this argueth, that I am of their number: for God scourgeth every sonne that he receiueth. Hebr. 12. 6

Fifthly, Let the sicke man consider, how great the ioyes of Heaven are, which are layd vp in store for him, if hee patiently abide the Lords visitation, *euen such as the eye hath not seene, neither hath the eare heard, neither is the heart able to conceiue:* 1. Cor. 2. 9. Rom. 8. 18 so will he say with *Paul, I esteeme that the afflictions of this present time, are not worthy the glory which shall be shewed to vs.* Thus will the hope of the ioy to come, assuage the payne of the present maladie.

Sixthly, Let the sicke man consider, that such things Christ himselfe suffered, and so entred into his glory. And now being in his glory, he seeth, feeleth, and pitieth the distresse of his members. *For* (saith the Apostle) *we haue not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort,* and therefore knoweth the better to pitie vs. Luk 24. 26 Heb. 4. 15.

From this meditation, will arise this comfort. Doth Christ which redeemed me, both see and feele my affliction: Surely then will the same my Redeemer, comfort me in measure sufficient, and release

me in time conuenient.

5 How a man should behaue himself in time of his sickenesse.

Concerning spirituall things, let the sicke man thus exercise himselfe.

First let him be occupied in prayer. In which prayer, let him craue of God these poynts following.

1 That he may haue a sight of his sinnes.
2 A godly sorrow for his sinnes.
3 The forgiuenes of his sinnes.
4 Faith, to beleeue that his sinnes are forgiuen him.
5 Patience and constancy in his trouble.

Sixthly, Deliverance in good time, which way it pleaseth God.

So are we commaunded to doe, and so haue the Saincts left vs an example: as the Apostle *Iames* 5.15. saith, *Is any man afflicted? let him pray. Is any merry? let him sing* Iam.5.15 *psalmes.* Also it was the practise of Ezechias being sicke, *turned his face to the wall, and prayed to the Lord.* 2.King.20.2.

Secondly, Let him be occupied in reading of the word: for there he shall finde, 1 Examples of Gods mercy shewed vpon the afflicted. 2 Comfortable promises of strength and deliverance made to the Saincts. 3 Instruction how to beare,

and

and what vse to make of Gods visitation.

All these (and more then these) shall he find in Gods word. Whereof *Dauid* said in psalme 19. 10. *Thy word is sweeter than honie, and the hony combe.* And psal. 119. 92. *Except thy Law had been my delight, I should haue perished in my affliction.* Psal. 19. 10 Psal. 119. 92.

Thirdly, Let him meditate of the other life which he is passing vnto, where he shal haue Saboath vpon Saboath: that is, rest for evermore. Where, *the Lord shall wipe away all teares from his eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more payne, for the first things* (that is the worst things) *are there passed ouer.* Esa 66. 23. Revel. 21. 4.

Concerning temporall things, let the sicke man obserue these poynts.

After he hath sought to the Lord who smit him &c. Then let him in the first place seeke help vnto the Physition, and all other lawfull meanes of recovering health. *Honor the Physition for thy necessities sake, for God hath created him.* saith *Ecclesiastic.* 38. 1 Ecclu. 34. 1 Math. 8. 15 The Lord healeth not now either myraculously (as he did *Peters* wiues mother) or contrary to meanes (as he did *Hezechiah*) with a cluster of figges, or the eyes of the blinde with clay, *Ioh.* 9.) But he smiteth by meanes, and he healeth by meanes. To that 2 King. 20. 7. Ioh. 9. 6.

end

end hath he given to man, the knowledge of the secretes and properties of naturall things: and to that end also hath he put that nature and strength into herbes, trees, rootes, &c. That they might be soveraigne to our diseases. So that whosoever despiseth in sicknesse the lawfull meanes which God offereth of recoverie, that man is guiltie of his owne bloud, in the presence of the Lord.

2 Let him dispose the goods which the Lord hath given him, by his Will & Testament, as *Esaias* the Prophet willeth *Hezekiah* to put his house in order, because hee should dy, and not liue. And of his so doing, will follow this good.

1 He may dispose of his goods which God hath sent him, as they may most glorifie God, which gaue them, after his decease.

2 He shall cut of much occasion of contention and strife among those whom he leaueth behind him.

3 His mind shall be the quieter, and the more heartely bent to God, and to another World: when he hath set at stay the goods of this life, according to his will. Then may he say with *Iacob*, *O Lord, I haue waited for thy saluation.* Gen. 49. 18.

FINIS.